A new Dia

LOGE CALLED THE EN-
dightment agaynste
mother Messe.

Mathew the vi.

Euery tre that bringeth not forth good frute shalbe hewen downe and Caste in to the fyre. Wherfore by their frutes ye shall knowe them

BIBLIOTHECA BODLEIANA

FOR What so euer ye haue spo
ken in darknes, that same shall
be herde In the lyghte, and that
which ye haue spoken in the eare
euen in secrete places, shalbe prea
ched Euen on The toppe, of the
howse

Luke the.xii.

YF ANY man worshippe the
beaste and hys. Image and re=
ceyue his marke In hys forhead
or on hys Hande the same shall
dryncke the wyne of the wrathe of
God whyche ys powred In the
coppe of his wrath and he punys=
sheth In fyre and brymstone be=
fore the holy Angelis and before
the Lame.

John reuelacion.
xiiii. Chaptre.

¶ THE NA-

mes of the ſpeakers in this enditment

GODES vuord
the hei luge
Veryte and kno
leg hir accuſers
Vuiſdom the ſer
gent Daniell the
crier The tvuelf
Apoſtels panild
on a queſt of hir

The ouerſeers of
hir.
Vēdicta dei and
final deſperacion
mother Meſſe ād
hirſurtiſe maſter
Couetus. maſter
ſtifneck Antipus
the layler

A NEVVE DIALOGE CALLED the enditement agaynst mother messe.

Verite begynneth.

BRother knowledge cāste thou tel me what newes ys now abrode amonge the people concerning godes word. knovvledg brother veryte I here no newes but ẏ it shal florysh according to godes wil for eany thing that I cāne perceyue. Verite. But as I vnderstāde brother knowledge there is manye people offended wythe it that it shold be so. knovledg. Al though they be offēded brother veryte yet it is but a foly to spurne against ẏ prycke. Verite. Verylye that ys tru for that that the heauenlye father hathe not plantyd, shalbe plucket

vp

vp by the rotes & caste into hel fire
yet they haue no grace but repyne
at that thynge ẏ wyl not be. knovv
What remedy brother verite seig
they wilbe obstackle agaynst the
truthe. Verite. Yes brother know=
lege ther is remedy it is your part
to preache vnto them the veryte
with ameke spryte & yf eany man
be ouer takin of afaute, as saynte
paul saith ĩ ẏ. vi. to ẏ galatheans
you which are spryttuall informe
hym with a meke spryt, & consyder
thyne owne selfe. That thou be
not tempted so well as he. knovv.
brother verite I haue p̃ched vnto
them the true word of god, as the
lorde hath taught yt me, & I haue
traueled from contre to contre w̃
moch paies & persecuciõ for christ
esname sake & I haue also declared
ther abhomynaciõ & filthy doctrĩe
vnto them desyring them gentlye

to leue yt, & cleaue vnto the verite and I hath also prayd vnto ẏ lord to open ther blynd hartes, that the tru knowleg of christ might enter in, vppon the which brother verite I thanke my lord god, whome I hathe seruyd frome my youthe there hath ben some that hath for sakyn ther abhomynacion & hath receyued the veryte of Chryste cõ-trarywysse ther hathe bene other that hath ben styphenecked wythe stonding the verite w̃ persecuciõ & murder, oh brother verite the lord is mi Juge, I hathe p̃ached vnto thẽ ẏ swet ꝓmise & liuely doctrine of Jesu christ w̃ as gentyl a spryt as hart may think declaring vnto them, ther abhominacion & fylthy doctryne, yet will they be styfeneckyd pharyses styll, but nowe I thank my lord god the sercher of al secretis, that it hath pleased hym

to

to Inflame our noble king w̄ his
holy sprite by the whiche he hathe
contrary to thermyndes plucked
downe the greatest parte of there
abhominable Idolatri intending
no lesse by godes grace, then for
to cote it vp al by the harde rotes
how be yt brother veryte I wy ll
show you ẏ ther is one abhomina
cio ẏ sittith sore in mens concience
that we muste see a remedye for
for the Gospels sake, which ys the
mother of al myschef. & the abhomi
nació of desolatió. Verite, why bro
ther knowleg what is hir name cā
you tell. knovledg. yes truely hir
name ys as I vnderstaude mother
messe a woman that hath brought
the people in to a deuelyshe trade.
Verite. wher ī & ī what trade hath
she brought thē, I prai you tel me
knov. truly she hath brought thē ī

such a trade that she hath set her selfe in the seate wher the lyuing god of heauē should sit, moreouer brother verite she vaunte her sel fe to be a god of godes ye an mo re then a god, forwhere as God is the omnipotent father of heauen and the euerlasting God without beginning and without endynge the creatour of heauin and earthe & al other thinges wherby he can not create hym selfe, yet wyll this blasphemous mounster make the people beleaue that she can creat & make god, wher as god can not make him selfe for he hath nether beginnyng nor endinge. Also bro ther veritie she sayth she can dely uer the sely soules that hath bene long pitously punished in the pai nes of purgatory frō ther paines & tormentes, moreouer she saithe she can make fayre wether & tai=

ne

ne & heale all sicknes, & bring dãp
ned soles out of hel, also she saith
she can purchase remission of sin=
nes by the offering vp againe of
Christes bodi and bloud & cã w
tiue woordes make both god and
man wherby she wold make God
parciall a lyer & no god which is
plain heresy treasõ & trayterly spo
kẽ for by her saying god cã be no
god without her help wherby she
wold take the crowne and honour
from god and set it vpon her selfe
and furthermore she teacheth the
people with her filthy doctrine &
subtil conueyaunce making them
beleue, ẏ excepte they do heare &
se her play in her suglyng garmẽ
tes and that in the morning euer
dai thei should not prosper nor go
forwarde in their busines where=
bout they go, also wher as I with
the doctrine of Iesus Christ had
brought

a fewe to the true knowledge. she hath wt hyr fylthy traditions and wicked laws compelled them with persecucion and cruelte, to falle from the verite, & to cleaue vnto hir fylthy doctrine, & yf ther were eany that wold not denye Jesu christe but stycke to hys houlsom doctryne they shold strayt ways with cruell persecucion suffre deathe, wherfor yt ys tyme she where rotted out from the christyance and arested of treason, theft and murder, as she hath deserued no leasse Verite. wel brother knowlege seig yt is as you haue spoken I wold delyer you tog o to my brother wisdome the Sargēt desyring him ernestly to make a narowe serch for hir, & tach hyr of treason theft and murder. knov brother verite it shal not nede for he comith yender my think. veryte. truly he doth in dede

Knou

knouv. what brother wisdome a=
worde with you I pray. vvisd. sir
what is your plesur ẏ you wil ha=
ue w̄ me knovv brother wisdome
my brother veryte & I doth stray
tly cōmaūde you, to tach mother
messe of treasō theft & murder, &
lay hir fast ī newgat ẏ̄she mai be
forth cōmīg at al times. vuisd.. sir
it shalbe don by ẏ̄ grace of god w̄
al mi hart w̄ as moch spede as I
may. Verit. I praye you brother
wisdom let it be so. Vuisd. brother
knowleg I pray you where is hir
most abydīg & comē trade where
I maye lay wayte for hir. Knovu
brother wisdō hir most abidīg is
at pouls or ī seīt feithes pish vn
der pouls church or at ludgate in
saīt martens pish & if you chance
not of hir there walke vnto saint
pulckers church and if you loke
well you shall Fynde hyr In one
of those plasys wytheoute fayle

vvild. Well brother knowledge
seing it is your mynd & my bro-
ther berytis to gether I will do
my dyligens as moch as I may
veryt. I & we desyre you hartely
to do so. vvild. Sir it shalbe don.
Knov. Brother berytc I haue no
dought but that he shal take hyr
tyght wel al though it belōg first
Wherfore I besech ỹ lord be his
spede. very. Amen I pray ỹ lord.
vvild. Mother messe I charg you
ī the kinges name to delyuer frō
you your honor & I tach you here
in ỹ king of heauens name, of tre
ason theft & murther. M. sic. Wht
thou lurden, who made ỹ so bold
to tuch me, thy fingers shal rot of
vuild. No no Mother messe ỹ wor-
ld is not now as it hath ben, it is
not your Cākerd doctrine ỹ shal
make me leue of houlde therfore
be cōtent, & make nomore ado but
come

cõe your wais w̄ me, Messe Whi
I pray you sir what be you, and
what is your name, ẏ you haue ā
octorite to tach me. for ẏ thig ẏ I
am not gilty ī. wisdo, truly my na
me is wisdõe, I am an officer a-
poīted to ẏ heauēly king to serch
out al wikednes. Messe. Na thē I
haue seruid a good seincte ī dede
am I at this poynt now, I praye
you master wisdõe, who is my ac
cusers. vuysd. Truly your accu-
sers be thes veryte and knowleg
mē of a godli vnderstāding Messe
Verite & knowleg. vuis. Yea truli
Messe. Na thē mary I am like to
suppe my porege ī newgate, wel
master wysdome seing it is so as
you haue spokē what remedi but
I wold desier you this I knowe
wel sergantes be good felowes &
for monei wil do aplesur at anede
wherfore if you wil let me scape
now

now at this time I wil geue you
for your gētlenes ẏ choyse of thre
thinges, Vuisdo. what thinges be
those I pray you hartly Mess. ma
ry that be these, a bisshopryk a be
nefit or a C.li. to dryk, whether of
these thre thīgs ye wyl I you shal
haue for my suertes ẏ shal se you
paid M. stilnec I M. couetus ẏ-
se be substācial ye kno very wel I
I dar say they wyl not se me cast
awai for a lytle for they be my ve
ry frides I ye may be sur of this ẏ
if these twayne cobbes stick vnto
me ther is a greate sorte moore in
corners that wyll put to their por
tion ẏ love me full well I thanke
thē wherfore master wisdō seinge
you haue such sufficiēt surties I
trust you wyll let me go, vuis, naye
truly we depart not so as for these
two parties I know thē vett well
they be not the men ẏ I wyll trust
vnto

vnto noꝛ non ſuch as they be but
now I know who is your vphol
ders let thē take hede oꝛ els they a
re lyke to knit the knot ỹ you ſhal
knit. Mel. by the maſſe I haue fyſ
ched well now in dede why cā not
theſe two honeſt mē beforꝛ named
bale me oute yf nede be. vuyld no
verily no ſuch as they be but if ye
bꝛig honeſt men to me ỹ loue god
& his woꝛd & wilbe bouñd foꝛ your
foꝛth coming at al times I ā con
tēt to let you go. els not, Mel. nay
then I am lyke to go in dede, wel
M, ſergeaũt I wold deſyꝛ you of
charytie to let me go foꝛ Goddes
ſake yf you wyll not let me go foꝛ
none other mans ſake, vuiſdo. no
no mother meſſe I know it is not
Goddes wylle that I ſhouide do
eanye ſuche charitie. Meſſe,
no is. wiſdome no vere=
lye. , Meſſe. Then doo wyth me
what

what ye will. vuisd. come on youre
wais you shall go with me, Messe.
I am not very wel content. Vuisd
what sayste thou. Messe. marye
I say I am very wel content, vvis
antipus I do cõmand you in the
kigs nãe to lay this womã fast in
newgate that she maye be forthe
commig to morow at ỹ Selctons
house. Antipus. sir it shall be done
with al my harte. Vuisd. loke that
you do so & make hir sure. Antip.
mother messe I am sori of yourtro
ble. Messe. what remedi. Antip. su-
erly I can not tell, but yf I could
I would but such fare as I haue
you be welcome to it so longe as
you be here. Messe. sir I thank you
hartely. vuisd. Brother knowlege
& verye you must be at the sessciõ
howse at. viii. of the clocke to mo
row to put your inditment agaist
mother messe. knowe. and I praye
you

you brother wysdome hane you gotten hir. Vuisd. Iverely that I haue. Knouv, now the liuig god be praised, we wil not fayl by the grace of god, but we wil be there. gods Vuord the. Iuge. Inquere dantel if ther be eanye man that hath eanye matter to be intreated of this dai i this Sessione house let him brige it in, a enter it a he shalbe heard. Dany yf there beany that hath ani matter in this sessions house, let hym enter his accione for my lord iuge is ready to heare yt Iuge. danyell call forthe that woman ther Danye, mother messe stande forthe at the bare here. Messehere my lord Dany. hould vp your hande, Iuge. cal forth the quest danyell. Dany: oooo yes all them that be charged of the queaste of mother messe my lorde commaunde you straytly to apeare at youreical ige in payne

of hys hey dysplealure oooo yes,
Symon peter & andrew come forth
& apere at your calling. Ans, heare
my lord, Dany. James zebede and
John his brother com forth & apere
at your calling. Ans. heare my lord
Dani. philip & bartlemew cō forth
& apeare at your callig. Ans. heare
my lord Dani. thomas & mathew cō
forth & apeare at your callig, Ans
heare mi lorde Dany: James and
thadeus com forth & apere at your
calling. Ans heare my lord Danye,
simō of cane & mathias come forth
& apere at your callig Ans heare mi
lord. Dany. stand forth heare all yt
and harkenne what shalbe layde
to this womans charge. Peter whe
wil my lorde. Iuge. Danyell make
a crye to knowe whether heare
be eany that haue eanye thing to
lay to this womans charg ye or no
Daniel, yf ther be eany mā & hathe
eany

eany thing to lay to this womans
charge, let hym entir his matter
for my lord Iuge is readito heare
yt. know. my lord heare is a womā
that hath committed open treason
theft and murder Iuge: howe sayst
thou woman why answeres not
ȳ to thy complaint: Messe. my lord
I do denye it, they are not able to
proue it, nor no such thigs as they
laye vnto my charge. Veryte: & it
please you my lord that thingthat
my brother knowlege hath layde
to hyr chargt ys true and we are
able to proue yt. Messe. Where in
haue I cōmytted this opē treason
theft and murderthat youlai vnto
my charge. I am she that hath ben
of a long continuatice, instituted &
made by christ and his apostles &
aprouid by diuers, holy doctors &
for the space af this, vi C. yeares
I haue ben takē & halowed amōg

the cheafest as a woman mooste
necessarie for the peoples saluatyon and seing that I am spirituall and allowed by so many holy fathers ordeyned by the holy scryptures and approued by diuers holy doctors, my think my lord you should not alow ỹ accusations of these two men but punish them ỹ other moughte take an ensample therby. know. my lord if it please you to heare my brother veritie & I we wyl proue ỹ thing true that we haue laid vnto her charge for wher as I sayd that she is a trayтour it is tru my lord by her owne wordes, for where as paule sayth in the. x. to the Hebrewes that we are sanctified by the offering vp of the bodye of Jesu Christ ones for al, yet this blasphemous monster is readi dayly ẅ her priestes ministring and oft times offreth

one

one maner of offerings which cā
neuer take away sinnes but thys
mā Jesu Chzist the sonne of god
when he had offered foz sinnes. o
ne sacrifice which is of valew foz
euer sate him downe on the right
hand of God and from henskozth
tarieth tyll his foes be made hys
fote stole foz w one offering hath
he made parfect foz euer thē that
are sātified, & thus we be taught
in sait Paules doctrine therfoze
it is not foz vs noz no other crea=
tur to beleue this wicked womās
doctrine foz she saith that she can
offer vp the body of Chzist euery
day to take away sinne which is
blasphemie and treason foz saint=
Paule saith in the. vii. to the He
bzewes that he dyd that ones foz
all when he offerred vp hym selfe
wherbi bi hir doctrie she doth cru
cify Chzist euery day anew which

is to be knowne & thought ẏ sheis
a vtter enime to god & his word ye
& amore worse traitor then whas
Judas which betraied christe, for
Judas whēhe had once betraiedhī
& delyuered hym in to the handes
of his enymis, strait way he knew
he had done wyckedly & through
dispaier he whente & hanged hym
selfe, but this traiterly woman ys
not contēt w̄ crucifieng him once
or twyse aday, or one day, but she
wil crucifi him v C. times euerida
in the yeare & thinke yt al to litell
& not onely that but she causeth ẏ
people to beleue w̄ cruel persecuti
ō ẏ it is necessary for mās saluatiō
& thus I proue hir no leasse then a
tretor, w̄ doth crucifi christ a new
also athef which robith god of his
honor, & as for murderīg she doth
not onely sle thē w̄ hir damnable
doctrine to go from ẏ truth of our
saluatiō

saluation vnto her false doctrine to oure condempnacion but also all them that woulde not beleue it to be trewe and stycke to theyre opinion wyth cruell persecutyon suffered deathe, As Rychard Hunne, Roberte Kyng, Johan Debinham, Nycolas Marshe, Thomas Saxie: Thomas Hittō Thomas Bylney Richard Bifelde w̄ Teukesbery & colyns. Willyā Leton george bainham Jhon frith Jhō Lābert Wiliā Tindale, Robert Barnes w̄ Gerard & Hierō. & vC more ẏ she hath shed of innocent bloud & by this I proue hir a traitor: a thefe & a murderer & I ā sure your lordshyp wyll not say nay vnto it. lug no truly ẏ I will not if it be so: how saist thou womā is it so speade, Messe. my lord if it plese your lordship in dede I offer a sacrifice for the sines of ẏ people

& for al sykues diseses & euil cha
unses and for fater wether & rain
which is christes bodi & blod but
they can nyt proue by ȳ, that I am
neither traitor, theke nor murde-
rer for the scriptures beare me in
that that I do. Knou. Why Esai
the prophet in his fyrste chapter
saith ȳ the lord doth abore youre
Sacrifice euen at his very harte
and wyl you compel hym to take
it whether he wyl ye or no, and if
he had delighted in sacrifices as
Dauid sayeth in hys myserere I
woulde haue gyuen it the Lorde
but thou delightest not in none
sacrifice lorde here Dauid decla
reth howe he hath no pleasure in
them which is sufficiēt inough to
proue you false in that poīt, and
wher as you say that the scriptu
res beare you in it. I prai you in
what place of scryptures do yow
beare

bear your self I could neuer rede
that ther was any messe in Christ
nor his Apostles time. Messe No
what though the nam be not mē
cioned in the Scriptures yet the
thing it selfe is mencioned there
for in me is Christ hym selfe in ẏ
form of bread and wine made by
such wordes as is taken out of ẏ
scripturs which christ lefte for
vs, as in Mat. xxvi. Mar. xiiii. ⁊
Lu. xxii. ⁊ also as paul declareth
in the. i. epistell to ẏ Cor. xi. chap
wherin he saith ẏ the lord Jesus
the sam night in which he was be
trayed toke bred and thāked and
brake ⁊ said take ye ⁊ eat ye thys
is mi bodi which is brokē for you
now then if Christ doth saye. this
is my body will you sai it is not
his body. Veritie. no verely that
I wyll not: but yet my lord shall
rightly know both thou and thy
doctrine

doctrine to be false superstition.
for where as ỹ saist ỹchrist is in ỹ
In ỹ forme of bread & wyne after
the wordes spoken taken out of,
scripture which is as moch to sai
hoc est corpus meum this is my
body truth it is ỹ christ said this
is my body but first you shal kno
we ỹ when christe sat among the
twelue Apostles hauing ỹ bodi ỹ
ỹ virgin marys bare & that same
body ỹ ỹ virgin mary bare, toke
ỹ bread i his handgaue thankes
brake it & gaue it to his disciples
nowe you shal know that ỹ script=
ure saith that Jesu christ becam
in all poyntes lyke vnto man sa=
uinge synne, nowe I reken that
one mans body can be but in one
place at one tyme, howe thynke
you mother messeMess. I mary ỹ
is true a mans bodye can be but
In one place at one time in dede

Verite

verytie. Well then when the De-
scyples had receyued the breade
of the bodye that the Vyrgynne
marye bare, where was that bo-
dye then, had they Eate it vp, or
was it styl presente before them,
Messe No theye had not eate it
vp but it was still present before
them. Veriti. Well then That
same bodye after it had Suffred
death and rose agayne yt assen-
ded vp to heauen and set hym do
wne on the ryght hande of his fa
ther & there tarieth tyll his foes,
be made hys fote stole, nowe that
bodye is in heauen you wyll gra
unt me thys. Messe. I verelye ye
is true. veryt. Howe chanse it thē
that you wyll make the People
beleue that ye Substaūce of bred
and wyne is turned frome hys
kynde vnto the verye Bodye of
Chryste that the Vyrgyn marye
bare

hare after thes e woordes spoken. this ys my bodye, not that onelye but you make thereof a sacrifyce for the remyssyon of synne bothe for qwick & dead which ts great blaspheme to the blode of chryste & they that woulde not so beleue sholde suffer moste cruell payne & death, wher by ye haue crucified christ anew in his membres being no leasse thē amourderer & a thefe ỹ robbeth god of his honor. Messe. why sir god is omnipotent. Veryte Iverely that is truth, Messe why then he may do all thinges & seing he is almighty speakig these woordes hoc est cor pusmeum, thys ys my body why should you then be repugnant againste the truthe, and saye that yt ys not hys Bodye, where as he sayethe hym selfe that yt is hys bodye, and thys I am sure of my Lorde that all them that

that louithe me and he that ys in
me, whiche ys god hym selfe, as I
knowe there ys a greate meanye
dothe, they wyll saye no lease but
that I am ordeyned of God and
that in seyng me, they se god hym
selfe which mad them & died vpō
the crosse for them all, and if they
receue me, they receiue their maker
the body of christ fleasche blod and
bone as yt hanged on the crosse,
and thus all them that fauer ithe
& louithe me wil beleue no leasse,
Lug why I perceiue now thou hast
spoken againste god & hys worde
heresy and blasphemie. Knouvlege.
I truly my lorde she wold makey
word of god of non effecte for by
hir saying god dwelleth in tēples
made w̄ ston. yea & she techeth the
peple to beleue no lesse thē to M.sse
why my lord seig ẏ I am made by
god & his apostles ordeined to be

mans

in ās saluatyon I thynke there is
no mā ẏ loueth me but wyll say ẏ
where as I am there is god for ẏ
scrypturs prophesied that messyas
should come which should saue ẏ
people & I am she, & my abidyng
is in Temples of stone whiche is
gods tēple so well as mine, for so
ke wher as I am ther is he. knou
Why the womā of samaria pphe
sied messias to be a he & not a she
wher as she said, I wot well messi
as shal com which is called christ
whē he is com, he shal tel vs alto
gether here she callyth hym a he &
not a she messias & where as you
say ẏ god dwellith in tēples made
of stone you shal know ẏ. s. steuen
saith that god dwelleth not in tē
ples made w̄ handes also, s. paule
saith no lesse to the xvii. of the ac
tes ẏ god which made the worlde
and all that are in it dwelleth not
in

In temples made with hande ney
ther is worshiped with mens hā
des as salomon saith in the thirde
boke of the kings the vi, Chaptre
that he builded him a house. how
beit he that is hyghest dwelleth
not in the tēples made w hādes
as saith the Prophet Esaye. Hea-
uen is my seate and the yearth is
my fotestoole what house wyll ye
buylde for me sayth the Lorde or
what place is it that I should rest
in hath not my handes made al
these thinges: now this blasphe-
mous woman doth cause the peo
ple to beleaue that he dwelleth in
temples made wyth handes cau-
sing ỹ peple to take hir false gods
for the lyuing god wher as these
honest mē doth witnes ỹ cōtrary
which is sufficient inogh I trust
my lord to proue her false ī ỹ poīt
& whereas she saith my lord ỹ he

that

that receyueth her after the conse
cration meaning the breade and
wine two falle goddes receaueth
the body of Chriſt fleſh bloude &
bone, but after ſuch a faſhion to-
ke the Jewes the woorde of God
in the. vi, of Johan when he ſaid
the breade that I wyll geue is my
fleſhe whiche I wyll geue for the
lyfe of the worlde now the Jewes
toke it groſſly and ſtroue among
them ſelues ſaying how can this
fellowe gyue his fleaſh to eat, as
doth thys woman theſe wordes
of chriſte, this ys my bodye, takin
the bare leter nothing conſideriñ
the cloſing vp ther of wher as he
ſaith ſo oftē as you ſhal eat this
breo & drink of this cuppe it ſhal
ſhew the lords death tyl he com
if he be ther as this woman ſaith
as I know he is not, let this nam
ſacramentę be cleane aboliſhed
for

for he maketh yt but a sygnificacion of the deathe of christ & not christe hym selfe but rather you must proue the Scripturs false which cal lithe yt a sacramente or ells proue your selfe to be the Antechrist that Christe byd vs beware of whiche shold exalt hym selfe in the seate wher the lyuig god shold syt, whiche is in mannes consience & these to be two falle gods which you lay vs the lyuing god, & if the Scripturs be true you be attaitor a these & a murderer, & if they be not true aproue them your selfe. Messe. syr I can not denye but that the scripturs be true. Iuge. then thou condemnyst thy selfe a knowlegynge by thyn owne wordes to be gultye in that these two honeste men dolay to thy charg. Peter. my Lord yf yt please you the accusacions of thes two men ys true, & they ys

gyltye in the thinge that they lay
vnto hyr charge, wherfore my lor=
de yt shall not neade to panyell a
queaste of hir, for she hathe condē
ned hir selfe, by hyr owne wordes,
& all we twelue breathern will gra
unt ther vnto no leasse. Iuge. Why
what thynke yeys she gyltye or
vngyltye. Peter. gyltye my lorde, &
if yt please youre lordship or anye
other man, to loke in the. vi. of ba
ruc the prophete you sholde kno=
we wether she or that, that ys ī hir
be a god. ye or no, Iuge. wel woman
by the worde of god thou art con=
demned vnto deathe for treason
theft and murder, and seyng thou
arte so thou shalte dye the deathe
Scifnec my lord my brother coue=
tus. and I wold desyre your lor=
deshyp that you wolde be so good
as to let her go vnto the place frō
wence she came fyrste. Iuge. no
that

that she shall not for yt may chãce that she maye do moche harme in the weye as she goithe. Stifnec my lorde yf yt pleale you to set two honest men to ouerse hyr my brother couetes and I wylbe glad to beare there costs what so euer yt be. Iuge. Well at your desyer she shal go, but ye shalbe bownde vnto me that you shall se hir conuied ouer Stifnec. my Lorde that we wyll with all oure hartes, but we wold desier your lordshyp that you wold be so good lorde as to leat hyr contynu tyll the parlemente be paste, and then wyll we se this youre cõmaundemente fullfylled. Iug, well I am contente that she shall abyde wythe you till the perlement bedone, then vendicta dei and fynall dessperacion shall haue the ouersetng of hyr to se hir conuied to hir father the pope againe, and

for thy part vendicta dei, se thou
that she trauelith with moch pai
ne and persecucion & let not my
wrath neuer depart from hir but
hang thou still ouer hir heade for
euer & let hir neuer haue no pros
peryte but all ways in sorowe &
care, and se that she crepith not i
to no mans house in eany wise as
I knowe she will, if thou take not
good heade therefore wayte nar-
owlye vppon hyr and specially a
bowghte Powlles a monge hyr
fryndes there, and Ludgate and
sayncte pulckers, and se that she
carieth w hyr, hir two brother su
persticyon and Idolatry, and for
thy parte fynall desperacyon, so
that she be broughte to hyr Jor-
neys end wyth owght Soker or
comfort and that she neuer retur
ne agayne wiles the world indu
reth but alwayes to abide In vn
comfortable

comfortable paine as a thing des perate of all comfort neuer to ob tayne mercy. final. My lorde ben dicta det and I shall se this youre commaundement fulfylled vnto the vttermoste. Iuge. I pray yow hartely do so & take hir w̄ you.

NOw gentle audience where as I haue wyth tuste cause condempned this mounster by gods word perceyuing no les= se then that she is the abhōmina- cion of desolacion and the greate babilon the mother of whoredo= me, and hath set her selfe in the se te where god should syt as saint Iohn saith in his reuelacyon the xvii. Chaptre the waters saith y̆ Angell vnto saynt Iohn which y̆ saweste, where the whore sytteth are people and folke & nacions & though and in that seat shoulde the lyuynge god sit, whych ys in

mens conscience and I perseiue ẏ
she hath taken the honor vnto hir
selfe, whyche sholde be due onelye
vnto the lorde I can do no leasse
of conscience but: Iuge hir a thefe
whyche robithe god of hys honor
not onely this coulde satisfye hyr
wycked desier, but she hath caussed
the people wythe hyr doctryne to
beleaue that she was the lyuynge
god, and a mediator betwixte the
father of heauen and them to paci
fye his wrathe, where as sayncte
paule saithe in the ix, to the hebru
es that yt is chryste that pacifieth
hys fathers wrathe and not that
he ys entred in to holy places that
are made wythe handes which ar
but similituds of tru things but he
is entred into very heauē for to a=
pere now ĩ ẏ sight of god for vs not
so offere hym selfe often as thys
woman dothe, making the people
to beleue that she offerith him vp

euery day a sacrifis for the quick
and the dead to take awaie sinne
where as sainct paule saith in the
xii. To the hebrues that he ded ȳ
once for al whē he offerid vp him
selfe, and in the.x. Chapitre folo-
winge saith saincte Paule wyth
ought shedig of blode ther is no
remissiō of sinne by the whiche by
hir doctrine, she crucifyeth christ
euery day anew, and not onely in
hir doctrin but also she ꝑsecuteth
him a fresh in hys faithful mem-
bers if they wold not beleaue hir
false doctrin, & tak hir to be their
god by the whiche she is a trayt-
or & murderer & ȳ thing ȳ is left
vnto vs for a memorial of the de
ath of christe and a worthy sacra
mente of the bodye and blode of
Iesu Christ she sayth it is god hī
selfe the bread and wyne I meane
two false goodes causynge the
people

people todo homage & worshyp vn
to them, wher as christ bad them
eate it and drink yt, and not to wor
shyp yt to make ther of a god. I co
ulde bryng In dyuers pointes of
Scripture to proue thē false gods
and playne Idolatrye to worshyp
them, but I differre yt vnto the
neart tyme, desyringe all christen
men to beware of thys wycked
spryte for she is therosse coloread
whore that saynct John spake of
In hys reuylacions the .xvii. chap
which is ful of blasspheme, that the
kings & ī habiters of ỹ earth haue
dronke of ỹ wine of hir fornicacio
but feare not saythe saynete John
in his ii, Chapter for ye shall haue
tribulacion and thys wyckedspryt
the deuyll shall caste you in to pre
sone but be faithfull saith chryste
vnto the deathe and I wyll gyue
you a crowne of euerlastinge lyfe
which

whiche lyke shall endure for euer
be feruent therfore my Brethren
and repent saythe saint Johan in
the third of his reuelacion behol
de sayth Christ I stond at the do
re and knocked if anye man heare
my voyce and open the dooze. I
wyll come in vnto hym and wyll
suppe wyth hym and he wyth me
and seinge he hathe lyke a mercy=
full father promised vs this mer=
cifull promyse, let vs therfore re=
pente and be feruente to open the
doze oure hartes I meane which
is locked vp in vnbeleue that he
may enter in and there is no dout
then but that he wyll suppe wyth
vs and we with
him vnto the which supper
I beseche the lord bring=
ge vs all vnto,
Amen.
Finis.

YOw subiectes of baal lay what ye wil
kick spurn & wise, as mosh as you mai
make as manye Goddes as you can it
shall not spyll
yt at lenth with owt dowght you shal
waat your playe.

A trewe prouerbe, & spoken may
it be.
By the false suttle antechrist mo-
thers messe.

The nyer the Churche the furder
from God.

(quod). W. P.

A fawt escaped in the firste leake
the fyrste page euerye tree Ma-
thewe the. vi. Reade Mathewe
vii

ImPrYnted

AT LONDON BY VVYLLY-
am Hyll, And Wollaym
Seres. Dwelling
in Paules
Church
yeard
At the signe of the
grene Hyll'

ANNO .M.D.XLVIII.
The.xvii.day of decembre.

Cum Gratia et Priuilegio ad
Imprimendum solum